

13680.8

Homilies. Single Homilies. [¶:] An homylie deuידed into three partes, for the dayes of Rogation weke. 4°. (R. Jugge a. J. Cawood,) [1561-62.]

L²

An Homlye deu- ded into three partes, for the dayes of Rogation weke.

That all good thynges commeth from God.

I Am purposed this day good
dewout chrissten people, to declare
vnto you the most deserued praisse
and commendation of almyghtie
God, not onely in consideration
of the marueilous creatiō of this
worlde, or for the conseruation and gouernaunce
therof, wherein his great power and wysdome
myght excellently appeare, to moue vs to ho-
nor and dread hym : but moſte ſpecially in con-
ſideration of his liberall and large goodneſſe,
which he dayly beſtoweth on vs his reaſonable
creatures, for whole ſake he made this whole
vniuerſall worlde, with all the commodities
and goodes therein. which his ſingular good-
neſſe well & diligently remembred of our parte,
ſhould moue vs (as duetie is agayne) with hear-
tie affection to loue hym, and with woorde and
dede to prayſe hym, and ſerue hym all the dayes
of our lyfe. And to this matter, being ſo wor-
thy to intreate of, and ſo profitable for you to
heare : I truſte I ſhall not nede with much cir-
cumſtaunce of wordes to ſtirre you to geue your
attendaunce, to heare what ſhalbe ſayde. Only
I wolde wiſhe your affection inflamed in ſecret
C i wyſe

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wyse within your selfe, to raise by some motion
of thankes geuyng to the goodnesse of almygh-
tie God, in euery such point as shalbe opened by
my declaration perticulerly vnto you. For els
what shal it auayle vs to heare and knowe the
great goodnes of GOD towarde vs, to knowe
that whatsoeuer is good proceedeth from hym,
as from the principall fountayne and the onely
auctour, or to knowe, that whatsoeuer is sent
from hym, must nedes be good and holsome: If
the hearyng of suche matter moueth vs no fur-
ther, but to knowe it onely? what auayled it
the wyse men of the world to haue a knowledge
of the power and diuinitie of God, by the secret
inspiration of hym, where they dyd not honour
and glorifie hym in theyr knowledges as God?
what prayse was it to them by the considerati-
on of the creation of the worlde, to beholde his
goodnes, and yet were not thankfull to hym a-
gayne for his creatures? what other thyng de-
serued this blyndnesse and forgetfulness of them
at Gods handes, but vtter forsakyng of hym?
and so forsaken of God, they coulde not but fall
into extreme ignorance & error. And although
they much esteemed them selues in theyr wittes
and knowledge, and glorped in theyr wysdome:
yet banished they away blindly in their thoug-
tes, became fooles, and perished in theyr folly.
There can be none other ende of suche as draw-
eth nygh to God by knowledge, and yet depart
from hym in vnthankfulness, but vtter de-

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struction. This experience saue Dauid in his
dayes. For in his Psalm he saith: Beholde, psal. 71
they whiche withdrawe them selues from thee
shall perishe, for thou haste destroyed them all
that are strayed from thee. This experience
was perceiued to be true of that holy Prophete Hier. 17
Hieremie. O Lorde (saith he) whatsoeuer they
be that forsake thee shalbe confounded: they
that departe from thee shalbe wytten in the
earth and sone forgotten. It profyteth not
(good people) to heare the goodnesse of God de-
clared vnto vs, yf our heartes be not inflamed
thereby to honour and thanke hym. It profy-
ted not the Jewes whiche were Goddes electe
people to heare much of God, seying that he was
not receiued in theyr heartes by faith, nor than-
ked for his benefites bestowed vpon them: their
vnthankfulnesse was the cause of theyr destruc-
tion. Let vs eschewe the maner of these before
rehearsed, and folow rather the example of that
holye Apostle Saint Paule: whiche, when in a
depe meditacion he dyd beholde the marueilous
proceedynges of almyghtye God, and conside-
red his infinite goodnesse in the orderynge of his
creatures, he brasse out into this conclusion:
Surely (saith he) of hym, by hym, and in him, Rom. 11.
be all thynges. And this once pronounced, he
stake not styll at this poynte, but forthwith
thereupon ioyned to these wordes: To hym be
glozy and prayse for euer. Amen.

Vpon the grounde of whiche wordes of Sainte

C ii

Paule

The first part of the Homily

Paule (good audience) I purpose to buylde my exhortaciō of this daye vnto you: wherein I shal do my endeouour, first to proue vnto you that all good thynges cometh downe to vs from aboue, from the father of lyght. Secondely, that Iesus Christ his sonne & our sauour, is the meane by whom we receiue his liberall goodnesse. Thirde, that in the power and vertue of the holye ghoste, we be made mete and able to receiue his gyftes and graces. Whiche thynges distinctlye and aduisedly considered in our myndes, muste nedes compell vs in most lowe reuerence, after our bounden duetie, alwayes to render hym thankes agayne, in some testification of our good heartes for his desertes vnto vs. And that the intreatyng of this matter in hande, may be to the gloze of almyghtie GOD: let vs in one faith and charitie, cal vpon the father of mercy, from whom cometh euery good gyft, and euery perfect gyft, by the meditation of his welbeloued sonne our sauour, that we maye be assisted with the ptesence of his holye spirite, and hol- somly on both our partes to demean our selues in speakyng and hearyng, to the saluation of our soules.

In the begynnyng of my speakyng vnto you good christen people, suppose not that I do take vpon me to declare vnto you the excellent power or the incomparable wysedome of almyghtie God, as though I wolde haue you beleue that it myght be expressed vnto you by wordes: Nay, it may not be thought that that thyng may be
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comprehended by mans wordes, that is incomprehensible. And to muche arrogancie it were for dust and ashes, to thinke that he coulde worthely declare his maker. It passeth farre the darke vnderstandyng and wyldome of a mortall man to speake sufficientlye of that diuine maiestie, which the Angels can not vnderstande. We shall therfore laye aparte to speake of that profounde and insearchable nature of almyghtie God: rather acknowledging our weakenesse, then rashely to attempt that is aboue all mans capacitie to compasse. It shall better suffice vs in lowe humilitie, to reuerence and dread his maiestie, whiche we can not comprise: then by ouermuch curious searching, to be ouercharged with the glory. We shal rather turne our whole contemplacion to aunswere a while his goodness towardes vs, wherein we shalbe much more profitablye occupied, and more may we be bold to searche. To consider this great power he is of, can but make vs dreade and feare: to consider his hygh wisdom, might vtterly discomfort our frailtie to haue any thyng adod with hym: But in consideration of his inestimable goodness, we take good hearte agayne to truste well vnto hym. By his goodness we be assured to take hym for our refuge, our hope and comfort, our mercifull father, in all the course of our lyues. His power and wisdom compelleth vs to take hym for God omnipotent, inuisible, hauyng rule in heauen and in earth, hauyng all thynges in his subiection, and wyl haue none

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in counsell with him, nor any to aske the reason of his doying, for he maye do what lyketh him, & none can resist him, for he worketh al thinges in his secrete iudgement to his owne pleasure, yea euen the wicked to damnatio (saith Salomon) by the reason of this nature, he is called in scripture consuming fyre, he is called a terrible and fearefull God. Of this behalfe therfore we may haue no familiaritie, no accesse vnto hym, but his goodnes againe temper the rigour of his high power, & maketh vs bolde, & putteth vs in hope that he wyll be conuersant with vs, and easye vnto vs. It is his goodnes that moueth hym to say in Scripture: It is my delygth to be with the chyldren of men. It is his goodnes that moueth hym to call vs vnto hym, to offer vs his frendshyp & presence. It is his goodnes that patiently suffreth our straying fro hym, & suffreth vs long, to win vs to repentaunce. It is of his goodnesse that we be created reasonable creatures, where els he myght haue made vs brute beastes. It was his mercye to haue vs borne among the number of Christen people, & thereby in a much more nyghnesse to saluatio, where we myght haue ben borne (yf his goodnesse had not ben) among the Paynims, cleane voyde fro God, and the hope of euerlasting lyfe. And what other thyng doth his louyng and gentle voyce, spoken in his worde, where he calleth vs to his presence and frendshippe, but declare his goodnes only without regarde of our worthynesse? And what other thing doth stirre him to call vs to hym

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to hym when we be strayed from hym, to suffer
vs patiently, to wryte vs to repentaunce, but on-
ly his singuler goodnesse, no whit of our deser-
uynge: Let them all come together that be now
glozysied in heauen, and let vs heare what aun-
swere they wyll make in these poyntes afore re-
hearsed, whether they? fyyste creation was of
Gods goodnesse, or of them selues. Forsooth Da-
uid wolde make aunswere for them all and say: psal. 100
Knowe ye for suretie, euen the Lorde is God, he
hath made vs, and not we our selues. If they
were asked agayne who shoulde be thanked for
they? regeneration, for they? iustification, and
for they? saluacion: whether they? desertes or
Gods goodnesse onely, although in this poynte
euery one confesse sufficientlye the trueth of
this matter in his owne person: yet let Dauid
aunswere by the mouth of them al at this time,
he can not chose but say: not to vs, O Lord, not
to vs, but to thy name geue all the thanke, for
thy louing mercy & for thy truethe sake. If we
shuld ask agayne, fro whens came their glorious
worke and dedes which they wrought in they?
liues, wherewith God was so highly pleased and
worshipped by them: let some other witnesse be
brought in to testyfy this matter, that in the
mouth of. ii. or. iii. may the trueth be knowne,
Merely that holy prophet Esay beareth record & Esay. 26
saith: O lord, it is thou of thy goodnes that hast
wrought all our worke in vs, not we of our
selues. And to bpholde the trueth of this mat-
ter agaynst all Iusticiaries and Hypocrytes,
which

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which rob almyghtie God of this honour, and ascribe it to them selues, Saint Paule bringeth
2. Cor. 3. in his beliefe. We be not (saith he) sufficient of our selues, as of our selues once to thynke anye
Act. 17. thyng, but al our ablenesse is of Gods goodnes: for he it is in whom we haue all our being, our lyuyng and mouyng. If ye wyl knowe further, more where they had theyr gyftes and sacrifices which they offered continually in theyr liues to almyghtye God, they can not but agree with
Para. 29 Dauid, where he saith: Of thy lyberall hande O Lorde, we haue receiued that we gaue vnto thee. If this holy company therfore confelleth so constantlye, that all the goodes and graces wherewith they were indued in soule, came of the goodnesse of God onely: what more can be sayde to proue that all that is good commeth from almighty God? Is it mete to thynke that all spirituall goodnes cometh from God aboue only, and that other good thinges, eyther of nature or of fortune (as we call them) commeth of anye other cause? Doth God of his goodnesse adourne the soule, with all the powers thereof, as it is: and commeth the gyftes of the body, wherewith it is indued, from any other? If he doth the more, can not he do the lesse? To iustifye a spinner, to newe create him from a wicked person, to a righteous man, is a greater act (saith Saint Augustine) then to make suche a newe heauen and earth as is already made. We must nedes agree, that whatsoeuer good thyng is in vs, of grace, of nature, of fortune, is of god onlye,

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onlye, as the only aucthour and worker. And yet it is not to be thought, that God hath created all this whole vniuersall world as it is, and thus once made, hath geuen it by to be ruled & vbled after our owne wittes and deuise, and so take no more charge therfore: As we se the Ship wyght, after he hath brought his shyppe to a perfect ende, then deliuereth he it to the maryners, and take no more cure therof: Naye, God hath not so created the worlde, that he is carelessse of it, but he styll preserue it by his goodnes, he styll staye it in his creation: for els without his speciall goodnesse, it coulde not stande long in his condicion. And therefore Saint Paule saith, that he preserueth all thynges, & beareth them by styll in his worde, lest they shoulde fall without hym, to theyr nothyng agayne, wherof they were made. If his especiall goodnes were not euery where present, euery creature shoulde be out of order, and no creature should haue his proprietie wherein he was firste created. He is therefore inuisiblye euery where, and in euery creature, and fultylleth both heauen and earth with his presence. In the syer to geue heate, in the water to geue moisture, in the earth to geue fruite, in the heart to geue his strength, yea, in our breade and drynke he is to geue vs nozysment, where without hym, the breade & drynke can not geue sustenaunce, nor the hearbe health as the wyse man playnely confesseth it, saying: It is not þ increase of fruite that feedeth men, but it is thy worde (O Lorde) which preserueth

Hebre. 1.
Hebre. 3.

Sapi. 16.

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them that trust in thee. And Moyses agreeth to
Deut. 8. the same when he saith: Mans lyfe resteth not
in bread only, but in euery worde which proceedeth
out of Goddes mouth. It is neither the
Sapi. 16. hearbe nor the plaister that geueth health of
them selues: but thy worde, O Lorde (saith the
Wise man) which healeth all thynges. It is not
therfore the power of the creatures which wor-
keth their effectes: but the goodnesse of GOD
which worketh in them. In his worde truelye
doth all thynges consiste. By that same worde
that heauen and earth were made, by the same
2. Pet. 3. are they bpholden, maintayned, and kept in or-
der (saith Saint Peter) and shalbe tyll almygh-
tie God shall withdraue his power from them,
& speake theyr dissolution. If it were not thus,
that the goodnes of God were effectually in his
creatures to rule them: howe coulede it be that
the mayne sea, so ragyng and laboryng to ouer-
flow the earth, could be kept within his bondes
& bankes as it is: That holy man Job evidently
syped the goodnes of God in this point, and con-
fessed it: that if he had not a speciall goodnes to
the preservation of the earth, it coulede not but
shortly be ouerflowed of the sea. Howe coulede it
be, that the Elementes so dyuers and contrary
as they be among them selues, shoulde yet agree
& abyde together in a concorde, without destruc-
tion one of another to serue our vse: yf it came
not onely of Gods goodnesse so to temper them?
Howe could the fire not burne and consume all
thynges, if it were leste loose to go whyther it
wolde,

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wolde, and not stayed in his sphere by the good-
nesse of God, measurablye to heate these inferi-
our creatures to theyr rpyng? Consider the
huge substaunce of the earth, so heauy & greate
as it is: howe coulde it so stande stable in the
place as it doth, yf Goddes goodnesse referued it
not so for vs to trauell on? It is thou O Lorde,
(saith Dauid) whiche haste founded the earth in
his stabilitie, and durynge thy worde it shall ne-
uer rele or fal downe. Consider the great strong
beastes and fysches, farre passyng the strength of
man: howe fierce soeuer they be and strong, yet
by the goodnes of god they preuaile not against
vs, but are vnder our subiection and serue our
vse. Of whom came the inuention thus to sub-
due them & make them fit for our commodities?
was it by mans brayne? or rather this inuenti-
on came by the goodnes of God, which inspired
mans vnderstanding to haue his purpose of eue-
ry creature? Who was it (saith Job) that put
wyl & wisdom in mans head, but God only of
his goodnesse? And as the same saith agayne: I
perceauie that euery man hath a minde, but it is
the inspiration of the almightie that geueth vnder-
standing. It coulde not be berely (good chri-
stian people) that man of his owne witte vnhol-
pen, should inuent so manye & diuers deuises in
all craftes and sciences, excepte the goodnesse of
Almyghtye GOD hadde bene presente with
men, and hadde styred theyr wyttes and stu-
dyes of purpose to knowe the natures and
disposition of all his creatures, to serue vs

Psal. 103

Job. 32.

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sufficientlye in our nedes and necessities: yea,
not onely to serue our necessities, but to serue
our pleasures and delyght, moze then necessitie
requireth. So lyberall is Gods goodnesse to vs
to prouoke vs to thanke hym, yf any heartes we
haue. The wyle man in his contemplacion by
hym selfe coulde not but graunte this thyng to
be true, that I reason vnto you. In his handes
Sapi. 7. (saith he) be we, and our wordes, and all our
wisdome, and all our sciences and woozkes of
knowledge, for it is he that gaue me the true in-
struction of his creatures, both to knowe the
disposition of the worlde, and the vertues of the
elementes, the begynnynge and ende of tymes,
the chaunge and diuersities of them, the course
of the yere, the order of the starres, the natures
of beastes, and the powers of them, the power
of the wyndes, and thoughtes of men, the diffe-
rences of planettes, the vertue of rootes, and
whatsoever is hyd and secrete in nature, I lear-
ned it. The artificer of all these taught me this
Sapi. 9. wisdom. And further he saith: Who can search
out the thynges that be in heauen, for it is hard
for vs to search such thinges as be on earth, and
in daylye syght afoze vs. For our wittes and
thoughtes (saith he) be imperfect, and our pol-
licies vncertaine. No man can therfore searche
out the meanyng in these thynges, excepte thou
geuest wisdom, and sendest thy spirite from a-
boue. If the wyle man thus confesseth al these
thynges to be of GOD, why shoulde not we ac-
knowledge it? and by the knowledge of it, to
consider

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consider our duetie to Godwarde, to geue hym thanks for his goodnes. I perceiue that I am farre here ouercharged with the plentie and coppe of matter, that myght be brought in for the prose of this cause. If I shoulde enter to shewe howe the goodnes of almyghtie God appeare euery where in the creatures of the worlde, how maruelous they be in theyr creation, how bewtifified in theyr order, howe necessarye they be to our vse: all with one voyce must nedes graunte theyr aucthour to be none other but almyghtye God, his goodnesse muste they nedes extoll and magnifie euery where: to whom be all honoz and glozy for euermore.

CThe second part of this Homylpe.

In the former parte of this Homylpe (good chrisen people) I haue declared to your contemplation the great goodnesse of almyghtie God in the creation of this worlde, with all the furniture therof, for the vse and comfozt of man, wherby we might the rather be moued to acknowledge our duetie agayne to his Maiestie. And I truste it hath wrought not onely credite in you, but also it hath moued you to render your thanks secretly in your heartes to almyghtye God for his louyng kyndnes. But yet peraduenture some wyl say,

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saye that they can agree to this, that all that is good pertaynyng to the soule, or whatsoeuer is created with vs in bodye, shoulde come from GOD, as from the aucthour of all goodnesse, and from none other: But for suche thynges as be without them both, I meane suche good thynges whiche we call goodes of fortune, as ryches, auctoritie, promotion, and honour: Some menne maye thynke that they shoulde come of our industrie and diligence, of our labour and trauell, rather than supernaturally. Nowe than consyder good people, yf anye aucthour there be of suche thynges concurrante with mannes labour and indeuour: were it meete to ascribe them to anye other then to God: As the Paynim Philosophers and poetes dyd erre, whiche toke fortune and made her a goddesse to be honoured for suche thynges: God forbid (good Christian people) that this imagination shoulde earnestelye be receiued of vs, that be worshyppers of the true GOD, whose woorkes and proceadynges be exprested manifestelye in his worde. These be the opinions and sayinges of Infidelles, not of true Christians. For they in deede (as Job maketh mention) beleue and saye, that GOD hath his residence and resting place in the cloudes, and consyder nothyng of our matters. Epicures they be that imagine that he walketh about the coastes of the heauens, and haue no respecte to these inferiour thynges: but that all these thynges shoulde proceade eyther by chaunce

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chaunce and at aduventure, or elles by disposition of fortune, and Godde to haue no stroke in them. What other thyng is this to saye, then as the foole supposeth in his heart, there is no God? whom we shall none otherwyle reprove, Psal. 14.
then with Gods owne wordes by the mouth of Dauid: Heare my people (saith he) for I am thy God, thy very God: All the beastes of the wood are myne, Shepe and Oren that wandzeth on the mountaynes. I haue the knowledge of all the fowles of the ayre: the bewtie of the field is my handy worke, mine is the whole circuite of the worlde, and all the plentie that is in it. Psal. 99
And agayne by the Prophete Ieremie: Chirkeste thou that I am a God of the place nye me (saith the Lorde) and not a God farre of? Can a man hyde hym selfe in so secrete a corner, that I shall not see hym? Do not I fulfyl and repleyn the both heauen and earth, saith the Lorde? whiche of these two shoulde be moste beleued? Fortune, whom they paynt to be blynde of both eyes, euer vnstable and vnconstant in her whele in whose handes they say these thynges be: Or God, in whose handes and power these thynges be in deede, who for his trueth & constance was yet neuer reproued. For his syght loketh thorowe heauen and earth, and seeth all thynges presentlye with his eyes? nothyng is to darke or hydden from his knowledge, not the priuie thoughtes of mens myndes. Trueth it is that of GOD is all ryches, all power, all auctoritie, all healthe, wealthe, and prosperitie:
Hier. 13.
of

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of the which we shoulde haue no parte without
his lyberall distribution, and except it came fro
hym aboue. **David** fyrst testifieth it of ryche
132. 104 and possessions: If thou geuest, good lucke they
shall gather, and yf thou openest thy hande, they
shalbe full of goodes, but yf thou turneste thy
face they shalbe troubled. And **Salomon** saith:
It is the blessing of the Lorde that maketh rich
men. To this agree that holye woman **Anne**,
where she saith in her song: It is the Lord that
maketh the pooze and maketh the ryche, it is he
1. Reg. 2. that promoteth and pulleth downe, he can raise
a nedye man from his miserie & from the dunge
hyll, he can lyft by a pooze personage to sit with
princes and haue the seate of glorie, for all the
coastes of the earth be his. Howe yf any man
wyl aske what shall it auayle vs to knowe that
euery good gyfte, as of nature and fortune (so
called) and euery perfect gyfte, as of grace, con-
cernyng the soule, to be of God, & that it is his
gyft onely: Forsoth for manye causes is it con-
uenient for vs to knowe it, for so shall we know
(yf we confesse the trueth) who ought iustlye to
be thanked for them. Our pryde shalbe thereby
abated, perceiuing nought to come of our selues
but sinne and byce: yf any goodnesse be in vs, to
referre all laude and prayse for the same to Al-
myghtye God. It shall make vs not to auance
our selues before our neyghbour, to despise him
for that he hath fewer gyftes, seying God geueth
1. Hier. 9. his gyftes where he wyl: It shall make vs by
the consideration of our gyftes, not to extol our
selues

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selues before our neyghbours: It shal make the
wyle man not to glory in his wysdome, nor the
strong man in his strength, nor the ryche to glo-
ry in his rycheesse, but in the luyng God which
is aucthour of all these. Lest yf we should do so,
we might be rebuked with the wordes of Saint
Paule: what hast thou that thou hast not recei-
ued: and yf thou hast receiued it, why gloryest in
thy selfe, as though thou hadste not receiued it? 1. Cor. 4
To confesse that al good thinges commeth from
almightie God, is a great poynt of wisdom my
frendes: for so confessyng, we knowe whyther
to resort for to haue them if we want, as Saint
James bid vs, saying: If any man wanteth the
gyft of wisdom, let him aske it of god that geue
it, and it shalbe geuen hym. As the wiseman in
the want of such a lyke gyfte, made his recourse
to God for it, as he testifieth in his booke. After
I knewe (saith he) that otherwyle I coulde not
be chaste except God graunted it: And this was Iacob, 1
(as he there wryteth) hye wysdome to knowe
whose gyfte it was: I made haste to the Lorde,
& earnestly besought hym euen from the rootes
of my heart to haue it. I wolde to GOD (my
frendes) that in our wantes and necessities, we
wolde go to God as Saint James byd vs and as
the wyseman teacheth vs that he dyd. I wolde
we beleued stedfastly that God only geue them:
If we dyd, we wolde not seke our want and ne-
cessitie of the deuyll and his ministers so ofte as
we do, as dayly experience declareth it. For if we
stande in necessitie of corporall health: whyther

The second part of the Homily

go the common people, but to charmes, witchcraftes and other delusions of the deuyl: If we knewe that God were the aucthour of this gyfte, we wolde onely vse his meanes appoynted, and byde his leysure tyll he thought it good for vs to haue it geuen. If the Marchaunt and worldye occupier knewe that God is the gyuer of ryches, he wolde contente hym selfe with so muche as by iuste meanes approued of God, he coulde gette to his lyuyng, and wolde be no richer then trueth wolde suffer hym, he wolde neuer procure his gayne and aske his goodes at the deuyls hande. God forbide ye wyl say, that anye man shoulde take his ryches of the deuyl. Wierely, so manye as increase them selues by vsurye, by ertorcion, by periury, by stealth, by deceites and craft: they haue theyr goodes of the deuyls gyfte. And all they that geue them selues to such meanes, and haue renounced the true meanes that **God** hath appoynted: haue forsaken hym, and are become worshypers of the deuyl, to haue theyr lukes and aduantage. They be suche as kneele downe to the deuyl at his byddyng and worshyppe hym: for he promyseth them for so doyng, that he wyl geue them the worlde and the goodes therein. They can not otherwyse better serue the deuyl, then to do his pleasure and commaundement. And his motion and wyl it is to haue vs forsake the trueth, and betake vs to falsehood, to lyes, and periuries. They therefore whiche beleued perfectly in theyr heart that God is to be hono-
red

for Rogation weke.

red and requested for the gyfte of all thynges
necessarrie, woulde vse no other meanes to re-
lieue theyr necessities but trueth and veritie,
and woulde serue GOD to haue competen-
cie of all thynges necessarrie. The man in his
nede woulde not relieue his want by stealth, the
woman wolde not relieue her necessitie and po-
uertie, by geuyng her body to other in adultrye
for gayne. If God be the aucthour in deede of
lyfe, health, ryches, and welfare: let vs make
our recourse to hym as to the aucthour, and we
shall haue it saith Saint James. Yea, it is hye
wysdome by the wyseman therefore to knowe
whose gyfte it is. For manye other skilles is it
wysdome to knowe and beleue that all goodes
and graces be of God as the aucthour. Whiche
thyng well considered, muste needes make vs
thynke that we shall make account for that
which God geueth vs to occupye. And therefore
shall make vs to be more diligent well to spende
them to Gods glorie, and to the profyte of our
neighbour: that we may make a good account
at the laste, and be praysed for good stewardes:
That we may heare these wordes of our Judge:
Well done good seruaunt and faithfull, thou hast
bene saythfull in lyttle, I wyll make thee ruler
ouer much, go into thy masters ioy. Besydes, to
beleue certainly God to be the aucthour of all
the gistes that we haue, shall make vs to be in
scilence and patience when they bee taken a-
gayne from vs. For as God of his mercye doth
graunte vs them to vse: So otherwhyles

Math. 25

The second part of the Homily

he doth iustely take them agayne from vs, to proue our pacience, to exercyse our fayth, and by the meanes of the takynge awaye of a fewe, to bestowe the more warely those that remaine, to teach vs to vse them the more to his glory after he geueth them to vs againe. Many there be that with mouth can say, that they beleue that God is the aucthour of euery good gift that they haue: But in the tyme of temptation, they go backe from this beleefe. They say it in word, but denye it in deede. Consider me the blage of the worlde, & se whether it be not true. Beholde the ryche man that is indued with substaunce, yf by anye aduersitie his goodes be taken from hym, how fumeth and fretteth he: howe doth he murmur & dispeireth? He that hath the gift of good reputacion, yf his name be any thyng touched by the detractour, howe vnquiet is he: howe busye to reuenge his despise? If a man hath the gift of wisdom, & fortune to be taken of some euil wyller for a sole, & is so reported: how much doth it greue him to be so esteemed? Thynke ye that these beleue constantly that God is the aucthour of these gyftes? If they beleued it berely, why shuld they not paciently suffer God to take awaye his gyftes agayne, whiche he gaue them freely and lent for a tyme? But ye wyll saye: I could be content to resigne to God such gyftes, yf he toke them againe from me: but nowe are they taken from me by euyll chaunces and false shrewes, by naughty wretches, howe shoulde I take this thyng paciently? To this may be answered,

swere,

swered, that almyghtie God is of his nature inuisible, & commeth to no man visibly after the maner of man, to take awaye his gyftes that he lent. But in this point, whatsoeuer God doth, he bringeth it about by his instrumentes ordeined therto. He hath good aungels, he hath euyl aungels: he hath good men, & he hath euyl men, he hath hayle & rayne, he hath wynde and thunder, he hath heate & colde. Innumerable instrumentes hath he, & messengers, by whō againe he asketh such gyftes as he committeth to our trust as the wiseman confelleth: The creature must nedes wayte to serue his maker, to be fierce agaynst vniust men to their punishment. For as the same aucthour saith: He armeth the creature to reuenge his enemies. And other whyles to the probation of our faith stirreth he by such stormes. And therfore by what meane & instrument soeuer God take frō vs his gyftes, we must patiently take Gods iudgement in worth, and acknowledge him to be the taker and geuer, as Job saith: the Lorde gaue and the Lorde toke, when yet his enemies droue his cattell away, & when the deuyl slewe his children, and afflicted his body with a greuous sicknesse. Such mekenes was in that holy kyng and prophet Dauid, when he was reuiled of Semei in presence of al his hoste, he toke it patiently and reuiled not againe, but sayd: as confessing God to be the aucthour of his innocencie & good name, and offering it to be at his plesure. Let him alone (saith he) to one of his knightes that wold haue reuen-

Sapi. 16

Job. 1.

2. Re. 16

ged

The second part of the Homily

god such despise, for God hath comaunded him to curse David: And peraduenture God intend ther by to render me some good turne for this curse of him to daye. And though the minister otherwhyles doth euil in his act, proceeding of malice: yet forsomuch as God turneth his euill act to a profe of our pacience, we shoulde rather submit our selfe in pacience, then to haue indignatiō at gods rood, which peraduenture whē he hath corrected vs to our nurtour, he wyl cast it into the fyre as it deserueth. Let vs in like maner truely acknowledge al our gyftes & prerogatiues to be so Gods gyftes, that we shalbe readye to resigne thē bp at his wyl & pleasure againe. Let vs thoroughout our wholl liues confesse al good thinges to come of God, of what name & nature soeuer they be: not of these corruptible thinges onely, wherof I haue now last spoken, but much more of all spirituall graces behoueable for our soule: without whose goodnes no man is called to faith or stayed therein (as I shall hereafter in the next part of this Homily declare to you.) In the meane season forget not what hath already ben spoken to you, forget not to be conformable in your iudgementes to the trueth of this doctrine, & forget not to practise the same in the hol state of your lyfe: wherby ye shall obtayne that blessing promised by our sauour Christ. Blessed be thei which heare the word of god, & fulfilleth it in life: which blessing he graunt to vs al, who reigneth ouer al, one God in trinitie, the father the sonne, and the holy ghoste, to whom be all honour and glozy for euer.

The second part of the Homily

but by a meane, by no lesse meane then his only
beloued sonne, whom he spared not from any
payne and trauell that myght do vs good. For
vpon hym he put our synnes, vpon him he made
our raunsome, hym he made the meane betwixt
vs and hym selfe, whose mediation was so ac-
ceptable to God the father through his profound
and perfect obedience: that he toke his acte for
a full satisfaction of al our disobedience and re-
bellion: whose ryghteousnes he toke to waye
agaynst our synnes: whose redemption he
wolde haue stande agaynst our damnation.
In this pointe what haue we to muse within
our selues good frendes? I thinke no lesse then
that which saint Paul said in the remembraunce
of this wonderful goodnes of God. Thankes be
to almighty God, thorow Christe Iesus our
Lord: for it is he for whose sake we receiued this
hys gift of grace. For as by him (beyng the euer-
lasting wisdome) he wrought all the worlde, and
that is conteyned therein: so by hym onely and
wholly wolde he haue al thinges restored again
in heaue & in earth. By this our heavenly medi-
atour therfore do we knowe the fauour & mercy
of God the father. By hym knowe we his wyll
and pleasure towardes vs: for he is the bryght-
nesse of his fathers glory, & a very cleare Image
and patterne of his substance. It is he whom
the father in heauen delyghteth to haue for his
welbeloued sonne, whom he authoized to be
our teacher, whom he charged vs to heare, say-
ing: heare him. It is he by whom the father of
heauen

Rom. 7.

Ephes. 1.

Heb. 1.

Math. 3.
17.

Ephes. 1.

for Rogation weke.

heauen doth blesse vs with all spirituall and
heauenlye gyftes : for whose sake and fauour
(wyteth Saint Iohn) we haue receiued grace
and fauour. To this our Sauour and media- Iohn. 1.
tour, hath God the father geuen the power of
heauen and earth, and the whole iurisdiction
and aucthoritie to distribute his goodes & giftes
committed to him. For so wyteth the Apostle:
To euery one of vs is grace geuen accordyng to Ephe. 4.
the measure of Christes geuyng. And therupon
to execute his aucthoritie committed, after that
he had brought sinne and the deuyll to captiui-
tie, to be no more hurtfull to his members : he
ascended by to his father agayne, & from thence
sent liberall gyftes to his welbeloued seruantes,
and hath styll the power tyll the worldes
ende to distribute his fathers giftes continually
in his Church, to the establyshment and com-
fort therof. And by hym hath almighty God de-
creed to dissolue the world, to call all before him,
to iudge both the quicke and the dead. And fi-
nallye, by hym shall he condemne the wicked to
eternall fire in hell, and geue the good eternall
lyfe, and sette them assuredly in presence with
him in heauen for euermore. Thus ye see howe
all is of God by his sonne Christ our Lorde and
Sauour. Remember I saye once agayne your
duetie of thanks, let them be neuer to wante,
styllye ioyne your selfe to continue in thanks ge-
uyng, ye can offer to GOD no better sacrifice.
For he saith himselfe: It is the sacrifice of praise Psal. 50.
and thanks that shall honour me. whiche

The third part of the Homily

psal. 103

thing was well perceiued of that holy Prophet
Dauid when he so earnestly spake to him selfe
thus: O my soule blesse thou the Lord, and all
that is within me blesse his holy name. I saye
once againe, O my soule blesse thou the Lord,
and neuer forget his manyfolde rewarde. God
geue vs grace (good people) to know these thin-
ges, & to feele them in our heartes. This know-
ledge and feelyng is not in our selfe. By our self
it is not possible to come by it: and great pitie
it were that we shoulde lose so profitable know-
ledge. Let vs therefore mekely call vpon that
bountifull spirite the holy ghost, which proce-
deth from our father of mercy, & from our medi-
atour Christ, that he wolde assist vs and inspire
vs with his presence, that in him we may be a-
ble to heare the goodnesse of God declared vnto
vs to our saluacion. For without his liuely and
secrete inspiration can we not once so much as
speake the name of our mediatour, as Saint
Paule playnely testifieth. No manne can once
name our Lord Iesus Christe, but in the holye
ghoste: muche lesse shoulde we be able to beleue
and know these great misteries that be opened
to vs by Christe. Saint Paule saith, that no
man can knowe what is of God, but the spirite
of God: As for vs (saith he) we haue receiued
not the spirit of the world, but the spirite which
is of God. For this purpose: that in that holye
spirite, we myght knowe the thynges that be
geuen vs by Christ. The wiseman saith, that in
the power and vertue of the holy ghost rested all
wisdom

1. Co2. 12

1. Co2. 2.

for Rogation weke.

wisdomme and all habilitie to knowe God and to
please hym. For he wyrteth thus : We knowe
that it is not in mans power to guyde his go-
inges, no man can knowe thy pleasure excepte
thou geuest wysdome, and sendest thy holye spi-
rite from aboue : Sende hym downe therefore
(prayeth he to God) from thy holy heauens, and
from the throne of thy maiestie, that he may be Sap̃. 9.
with me & labour with me, that so I may know
what is acceptable before thee. Let vs with so
good hart pray as he did, & we shal not fayle but
to haue his assistaunce. For he is sone sene of the
that loue hym, he wyl be found of the that seke
hym : for very lyberall & gentle is the spirite of
wisdomme. In his power shall we haue sufficient
abilitie to know our duetie to God. In him shal
we be comforted & couraged to walk in our due-
tie. In him shal we be mete vessels to receiue the
grace of almightie god, for it is he that purgeth
and purifieth the mynd by his secrete workyng:
& he only is present euery where by his inuisible
power, & contepneth all thinges in his domini-
on. He illightneth the heart to conceiue worthy
thoughtes of almightie God. He sitteth in the
tongue of man to stirre him to speke his honor.
No language is hydde from him, for he hath the
knowledge of all speach. He only ministrereth spi-
rituall strength to the powers of our soule and
body. To holde the way which God hath prepa-
red for vs, to walke rightly in our iourney, we
muske acknowledge that it is in the power of
his spirite whiche helpeth oure infirmitie,

The third part of the Homily

that we may boldly come in prayer and call by-
on almyghtie God as our father : It is by this
Gala. 4. holpe spirite whiche maketh intercession for vs
Rom. 8. with continuall sighes. If anye gyfte we haue
wherwith we may worke to the glory of GOD
and profyte of our neyghbour : all is wrought
by this one and selfe same spirite, whiche make
his distributions peculierly to euery man as he
1. Cor. 12. wyll. If any wysdome we haue, it is not of our
selues, we can not glory therein, as begon of our
selues : but we ought to glorye in GOD from
whom it came to vs, as the Prophete Hieremy
wryteth : Let hym that reioyleth, reioyce in
Piere. 9. this, that he vnderstandeth and knoweth me,
for I am the Lord which sheweth mercy, iudge-
ment, and ryghteousnesse in the earth : for in
these thynges I delyght saith the Lorde. This
wysdome can not be atteyned but by the direc-
tion of the spirite of God, and therfore it is cal-
led spirituall wysdome : And no where can we
moze certainly search for the knowledge of this
wyll of God (by the whiche we muste directe all
our workes and dedes) but in the holpe Scrip-
tures. For they be they that testifie of hym, saith
John. 5. our Sauour Christe. It maye be called know-
ledge and learnyng that is otherwhere gotten
out of the worde : but the wiseman playnelye
testifieth that they all be but bayne which haue
Dapl. 13. not in them the wisdom of God. We se to what
banitie the olde Philosophers came vnto, whi-
che were destitute of this science gotten and ser-
ched for in his worde. We see what banitie the

Scoole

to be a Christian is not to be a philosopher.

to be a Christian is not to be a philosopher. yet a philosopher.

for Rogation weke.

Schoole doctrine is mixed with, for that in
this worde they sought not the wyll of God,
but rather the wyll of reason, the trade of cus-
tome, the path of the fathers, the practyse of
the Church. Lette vs therfore reade and re-
solue the holy Scripture both daye & nyght:
for blessed is he that hath his wholl meditaci-
on therein. It is that, that geueth lyght to our
feete to walke by. It is that whiche geueth
wisdome to the simple and ignoraunt. In it
maye we synde eternall lyfe. In the holye
Scriptures synde we Christe, in Christ synde
we God. for he it is that is the expresse image
of the father: He that seeth Christe, seeth the
father. And contrary wyse, as Saint Hierom
saith: the ignoraunce of Scripture is the ig-
noraunce of Christ. Not to knowe Christe, is
to be in darknesse in the myddes of our world-
lye and carnall lyght of reason and Philoso-
phie. To be without Christe, is to be in foo-
lyshenes, for he is the onely wysdome of the
father, in whom it pleased hym that all ful-
nesse and perfection should dwel: with whom
whosoever is indued in heart by faith, & roo-
test fast in charitie, hath layde a sure founda-
tion to bulde on, whereby he may be able to
comprehende with all Saintes, what is the
breadth, and length, and depth, and to knowe
the loue of Christ. This vniuersall and abso-
lute knowledge, is that wisdome which saint

Psal. 1.

Psal. 119

Psal. 19.

John. 5.

Hebre. 1

John. 14

Hierom

Coloss. 2

Ephes. 3

The third part of the Homily

Sapi. 7. Paule wysshed these Ephesians to haue, as vnder heauen the greatest treasure that can be obteyned. For of this wysdome, the wysle-
man wyptech thus of his experience: All good thynges came to me together with her, and innumerable rycheesse throughe her handes. And addeth moreouer in that same place: She is the mother of all these thynges, for she is an infinite treasure vnto men: which, who so ble, become partakers of the loue of God. I myght with manye wordes moue some of this audience to searche for this wysdome, to sequester theyr reason, to solowe Gods commaundement, to cast from them the wittes of theyr braynes, to sauour this wysdome, to renounce the wysdome and pollicie of this fond world, to tast and sauour that wherunto the sauour & wyll of God hath called them: And wyll eth vs fynally to enioye by his sauour yf we wolde geue eare. But I wyll haste to the thyrde part of my text, which as it soloweth in wordes more plentifully in the text which I haue last cited vnto you, wherein is expessed further in Sapience, howe God geueth his electe in vnderstandyng of the motions of the heauens, the alteracions & circumstaunces of the tyme: So it must nedes followe in them that be indued with this spirituall wysdome. For as they can searche where to fynd this wysdome, and know of whom to aske it:
so

for Rogation weke.

so know they againe that in time it is found,
and can therefore attemper them selfe to the
occasion of the time, to suffer no tyme to passe
away wherin they maye labour for this wis-
dome. And to increase therein, they knowe
howe God of his infinite mercye and lenitie
geueth all men here tyme and place of repen-
taunce. And they se howe the wicked (as Job Job. 24.
wryteth) abuse the same to theyr pryde: and
therfore do the Godly take the better holde of
the tyme, to redeame it out of such vse as it is
spoyled in by the wicked. They whiche haue
this wisdom of God, can gather by the dili-
gent and earnest studie of the worldlynges of
this presente lyfe, howe they wayte theyr
tymes, and applye them selues to euery occa-
sion of tyme to get ryches, to increase theyr
landes and patrimonie. They see the tyme
passe awaye, and therefore take holde on it in
such wyse, that otherwhyles they wyll with
the losse of theyr slepe and ease, with suffering
many paynes, catche the offer of theyr tyme,
knowyng that that whiche is once passe, can
not be returned agayne: Repentaunce maye
followe, but remedy is none. Why should not
they then that be spirituallye wyse in their
generation, wayte theyr tyme to increase as
lasse in theyr state to wyne and gayne euer-
lastynglye? They reason what a brute forget-
fulness it were in man indued with reason,
to

liberum arbitrium
seruandum

The third part of the Homily

to be ignoraunte of theyr tymes and tydes,
when they see the Turtle doue, the Storke,
and the Swallowe, to wayte theyr tymes as
Hierem. 8. Hieremy saith. The Storke in the ayre know-
eth her appoynted tymes, the Turtle and
the Crane, and the Swallowe, obserue the
tyme of theyr commyng, but my people know-
eth not the iudgement of the Lorde. Saint
Ephe. 5. Paule wylleth vs to redeme the time, because
the dayes are euyl : It is not the counsell of
Saint Paule only, but of all other that euer
gaue preceptes of wisedome. There is no
precepte moze seriously geuen and commaun-
ded then to knowe the tyme : yea, Chrystyan
men, for that they heare howe greuously God
complayneth and threatneth in the Scrip-
tures them whiche wyl not knowe the tyme
of his visitacions: are learned thereby the ra-
ther earnestly to applye them selues thereun-
to. After our Sauour Christe had prophesi-
ed with wepyng teares of the destruction of
Luk. 19. Ierusalem : at the laste he putteth the cause:
for that thou haste not knowen the tyme of
thy visitacion. O Englande which canst not
nor wyl not ponder the tyme of Gods mercy-
full visitacion, shewed thee from day to day, &
yet wyl not regard it, neyther wylt thou with
his punishment be driuen to thy duetie, nor
with his benefites be prouoked to thākes : If
thou knewest what may fall vpon the for thy
vnthank.

for Rogation weke.

vnthankefulnesse, thou wouldest prouyde for thy peace.

Brethren, howesoever the worlde in generalitie is forgetfull of God, let vs perticularly attende to our tyme, and wyne the tyme with diligence, and applye our selues to that lyght and grace that is offered vs. Let vs, yf Goddes fauour and iudgementes whiche he worketh in our tyme, can not stirre vs to call home to our selfe to do that belong to our saluation: At the leaste waye, lette the malyce of the deuyll, the naughtynesse of the worlde, which we see exercised in these peryllous and last tymes, wherein we see our dayes so daungerously sette, prouoke vs to watche diligently to oure vocation, to walke and goo forwarde therein. Lette the miserie and shorthe transitorie ioyes spyed in the casualtie of oure dayes, moue vs whyle we haue them in our handes, & seriously stirre vs to be wyse, and to expende the gracious good wyll of GOD to vswarde, whiche all the daye longe stretcheth out his handes (as the Prophete saith) vnto vs, for the mosse parte his Esa. 65 mercysfull handes, sometyme his heauy handes, that we beyng learned thereby, may escape the daunger that muste needes fall on the vniuste, who leade theyr dayes in felicitie and pleasure without the knowynge of Goddes wyll towarde them, but sodeynely they go downe into hell. Lette vs be founde watchers, founde in the peace of the Lorde: and that at the laste day Job. 21. we

The thyrd part of the Homily

- we maye be founde without spotte, and blame-
lesse: yea let vs endeavour our selues good Chri-
stian people, diligentlve to kepe the presence of
his holye spirite. Let vs renounce all vnlean-
nesse: for he is the spirite of puritie. Lette vs a-
uoyde all hipocrisie: for this holye spirite wyll
flee from that whiche is fayned. Cast we of all
malyce and euyll wyll: for this spirite wyll ne-
uer enter into an euyll wyllynge soule. And
lette vs caste away all the wholl lumpe of sinne
that standeth about vs: for he wyll neuer dwell
in that bodeye that is subdued to synne. We can
not be sene thankesfull to almyghtye God, and
worke suche despyte to the spirite of grace, by
whom we be sanctified. If we do our endeavour
we shall not neede to feare: we shall be able to
ouercome all our enemies that fyght agaynst
vs. Onely let vs applye our selfe to accepte the
grace that is offered vs. Of almyghtye GOD
we haue comforte by his goodnesse: Of oure
Sauour, Chrystes mediation we may be sure.
And this holye spirite wyll suggeste vnto vs
that shall be wholsome, and confirme vs in all
thynges. Therefore it can not be but true that
Saint Paule affirmeth: Of hym, by hym, and
in hym be all thynges, and in hym after this
transitorie lyfe well passed, shall we haue all
thynges. For Saint Paule saith: when the
Sonne of GOD shall subdue all thynges vnto
hym, then shall GOD be all in all. If ye wyll
knowe howe GOD shall be all in all: Verelye
after
- Sapi. 1.
Heb. 12.
Heb. 10
1. Cor. 15

for Rogation weke.

after this sence may ye vnderstande it. In this worlde ye se that he sayne to borrowe many thynges to our necessitie of manye creatures: there is no one thyng that suffyseth all our necessities. If we be an hungred, we luste for breade. If we be a thyrst, we seke to be refreshed of ale or wine. If we be colde, we seke for cloth. If we be sicke, we seke to the Physicion. If we be in heauinesse, we seke for comfort of our frendes or of company, so that there is no one creature by hym selfe that can content all our wantes and desyres. But in the worlde to come in that euerlastyng felicitie, we shall no more begge and seeke oure perticuler comfortes and commodities of dyuerse creatures: but we shall possesse all that we can aske and desyre in God. And GOD shall be to vs all thynges, he shall be to vs both father and mother, he shall be breade and drynke, cloth, Physicians comforte, he shall be all thynges to vs: and that of muche more blessed fashion, and more sufficiente contentacion then euer these creatures were vnto vs, with muche more delectacion then euer mannes reason is able to conceaue. The eye of man is not able to beholde, nor his eare can heare, nor it can be compassed in the heart of man what ioye it is that GOD hath prepared for them that loue hym.

Lette vs all conclude then with one
 voyce with the woordes of Sainte Paule:
 To